

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, MARCH 16, 1916

NEW SERIES, VOL. XVIII, NO. 11

**M. P. Hunt**, of Fayetteville, Ark., goes for the fourth time to Louisville, Ky., to become a pastor there.

**Corinth church loses one of its best members** in the going of Major G. W. Garrett. He passed away March 3rd. A more extended notice will appear later.

We were pleased to greet so many of the brethren and sisters in the office this week on the way to the Sunday School Convention at McComb. Indications were that it would be largely attended, joyous and helpful.

**Z. T. Sullivan**, one of our Mississippians in Louisiana, rejoices in the constant growth in his church at Cheneyville. A constant revival since he became pastor has resulted in forty-nine additions.

**Mr. Robt. Boyt Toy died at his home in Atlanta, Ga.**, on the evening of March 10th. He was a member of the large music house of Phillips & Crewe, and brother of Mrs. Julia Toy Johnson, of Clinton.

**It is possible that Dr. L. G. Broughton may go back to the Tabernacle church at Atlanta**, the church which he organized and of which he was pastor for more than ten years. He seems to be about the only man who can keep them moving.

**Editor Folk reports something new under the sun**—a subscriber pays an overdue subscription and pays twenty-five cents additional for being late. Many have to be given twenty-five cents to get them to pay up when they have gotten badly behind. Let us live in hope, brother editors; the millennium is coming.

**The largest list of subscribers sent in by anyone in the recent campaign for The Record was by Pastor J. L. Boyd, of Coldwater.** This was specially pleasing to the editor, as it was from the territory where he was born and reared and licensed to preach, the place also of the pastorate of his father for many years.

**Some who are interested in the Women's Missionary Training School of Chicago have objected to the publicity given the recent trouble there on account of unorthodox teaching.** No effort was made to dispute the statements of those who protested against the teaching, but an effort to discount their testimony. This very thing of teaching under cover and objecting to its being told is the danger element and is characteristic of false teaching.

**There is much in the prophecies of the Old Testament** that is being interpreted in the light of present events in the troubled area of Europe, if they are not actually being fulfilled in them. The oft-used passage from the prophets, "Prepare to meet thy God," is not an exhortation to make ready for eternity but to face the terrible retribution for their sins which God will bring upon them by the scourge of war. To judge from Old Testament history and prophecy, this was the usual way in which Jehovah visited judgment on His people. It is enough to make the heart of every one who fears God tremble as he sees the visitation of his wrath upon the nations, and then to see how imminent is the danger to our own people, and how thoroughly we deserve his chastisement by our forgetfulness of God in pursuit of pleasure and business.

The recent missionary council held on the Panama Canal Zone in the interest of Christian work in Latin America enrolled 481 attendants, of whom 304 came from outside of Panama. From Latin America there were 145 delegates. There were 159 from the United States, Canada, England, Spain and Italy. Our Southern Baptist missionaries in South America did not participate because of the conference's failure to clearly define its attitude to Romanism. Our boards had no official representatives there, though Northern Baptists participated. The various brethren present seemed not well agreed on the matter or manner of co-operation of the different denominations. Some wished to wipe out denominations; others thought they were not an unmixed evil. One who was present said, "As to union theological education, there was a strong feeling that it could be entered into without compromising any distinctive denominational tenets — at least, no voice was raised against it on the floor of the congress. Perhaps this would not have been the case had the home and foreign mission boards of the Southern Baptist Convention been represented at Panama. (They had appointed delegates who for some reason at the last moment thought it best not to appear.)" He also said that this conference put South American missions on the map. Which doubtless means that his periscope had come to a place where he could see it. The missions of Southern Baptists in South America are among our most progressive and prosperous.

A beloved and honored brother writes questioning the propriety of a recent critical article in The Baptist Record. We mention it here because there are doubtless others who will agree with him. Certainly every man who writes about another or about the work of others should be careful to be courteous, and this we believe most are. But to say that no criticism of the work of others should be spoken or published is sheer Romanism. People are not convinced by putting a muzzle on them. If they speak in error let us show them the error. Certainly the editor does not agree with everything that is said in The Record. There is unity in freedom; there may be a forced union by constraint. The Baptist way is the former; the Romanist is the latter. In a recent conference composed largely of Baptist preachers a brother on the floor was giving expression to sentiments with which most of those present did not agree. Another brother got the floor and moved that the discussion be closed. Immediately there was a unanimous protest: "We are Baptists." The brother offering the motion saw his mistake, withdrew it and apologized for it. No man ought to seek to injure another or hinder the work, but the worst injury that could befall us is to refuse to allow any criticism or difference of opinion as to methods.

The editor of the Christian Index says, "We have been sending different men to Tifton from once to twice a year for five years, but the number of subscribers steadily decreased every year. But the pastor, in a single day, more than doubled the list, and he did it himself; all we did was to receive the money and write the receipts. One day's work by the pastors of all the churches in Georgia will solve the circulation problem of The Index."

**Rev. Thos. S. Potts**, evangelist, is in a meeting at Brinkley, Ark., beginning Sunday night, March 5th.

The school for preachers founded by C. H. Spurgeon is in danger of being broken up by financial difficulties, due partly to the European war. The majority of Baptist preachers in England have been students there.

**Brother L. R. Burress**, of Jonesboro, Ark., is finding ready sale for his little book, "Baptist Refreshments." A new edition is called for. He reports Pastor Hobbs starting off well in a good meeting, assisted by Singers Scofield and wife.

The friends of Dr. W. A. Whittle will be glad to learn that he is fast recovering from the painful surgical operation he has recently undergone in the Baptist Memorial Hospital in Memphis. He desires his friends to know that their prayers and letters and visits have been deeply appreciated.

It is believed that Dr. E. C. Dargan, of Macon, Ga., will accept the call of the church at Wake Forest, N. C. We do not know of a man better fitted to do that character of work, in a church where many preachers and other college students are in attendance. Dr. Dargan is a prince among preachers.

**Missionary J. G. Chastain** has just completed an enlistment campaign in South Alabama and goes to begin a similar work in the Little Hatchie Association in West Tennessee, between Grand Junction and Memphis. He says the brethren and churches are busy everywhere preparing to observe Missionary Day in the Sunday School. Every person should do his whole duty and do it now.

The latest danger the present administration has had to face was the situation arising from the raid by Villa from Mexico into the town of Columbus, N. M. The President's good sense or good providence came again to his aid by a reciprocal arrangement with the de facto government of Mexico by which bandits making raids in either country can be followed by the soldiers of that country and punished. Under this agreement, the U. S. troops are now on their way into Mexico to capture Villa, dead or alive. Poor Mexico seems to find it a long way to the end of her troubles.

"The Lord was with Joseph and he was a prosperous man." This Scripture has its present day fulfillments. President Wilson is an example of a godly man who has divine wisdom and guidance in the conduct of his office under very great difficulties. No man for half a century in his position has faced as many perplexing questions to meet and problems to solve. Without haste or confusion, he has sought and received heavenly direction in the matters before him. Critics have been abundant and caustic. Fault has been found with him when he did and again when he didn't move, but with steadfast patience and honesty, he has adhered to his purpose to keep the peace with honor. He has sought to deal fairly and kindly with all parties and has maintained their respect and good will. Every Christian ought to thank God that we have been preserved in peace, and pray for its continuance.

## THE BAPTIST RECORD

### SOME THINGS WE SHOULD LIKE OUR PEOPLE TO REMEMBER.

J. F. Love, Corresponding Secretary.

We are entering upon the eleventh month of the present Southern Baptist Convention year. During this and the next month we shall determine our financial record for foreign missions to be reviewed at Asheville in May, and we shall also fix conditions under which the Foreign Mission Board must face the future. Indeed, much of this will be determined in the month of March; for those churches which really meet the situation will have their plans well laid and in operation before we enter upon the twelfth and final month of the convention year. It is important that all shall lay their plans with full knowledge of the actual conditions which affect our foreign mission work at this time. I would then remind all our people of the following facts, and have them remember them when they ask or give a dollar to foreign missions this spring:

1. Every dollar of the apportionment for each state will be needed. Almost to a man the state secretaries have shown a recognition of this and have expressed the purpose and the expectation of raising the respective apportionments. If this is done, Southern Baptists will again be out of the woods with their foreign mission work, and will meet in May to celebrate their greatest triumph for this cause and face a challenging future with a new hope in their hearts.

2. I would have our people remember that there never was so opportune a time to begin making a new and thrilling history as there is at present. If we can escape the impediment of a deficit and shake off the depression of debt, we shall begin at once to make a new record and realize new successes in foreign mission effort. The conditions over the world give American Baptists a great opportunity to prove themselves, dispense a healing gospel freely, while others are hindered, and at the same time establish their faith in some of the world's great mission fields. Perhaps the next ten years offers us the only opportunity we shall ever have to position ourselves with honor and advantage in certain foreign mission countries. It so happens that our own land and the lands where we are doing foreign mission work are the only great countries not immediately involved in the world's great war. In the case of the evangelical foreign mission boards of every other land both the home base and much of the mission territory which these boards cultivate, are seriously affected by the war. In our case, however, conditions at home and on the mission fields favor a mighty advance. We have exceptional prosperity; we have volunteers waiting to be sent to the front; we have wide open doors of opportunity to which our heroic missionaries on the field are beckoning and begging us to come. If Southern Baptists can today be induced to meet their foreign mission opportunities with anything like the measure of their ability, the Baptist people and the Baptist faith will have a place in South America, Japan and China in the years to come. It is our hour to proclaim our message.

3. I would have every Southern Baptist know and remember that if we raise the full apportionment in each state to meet the really enchanting opportunities now presented and enter upon a new and more glorious missionary history, we must not let anything interfere with contributions to current expenses. Many have given to the Judson Centennial Fund, others toward the debt on the two boards, but these must hold to the understanding had everywhere that gifts to these objects were not to affect the regular foreign mission contributions. They do not help to pay the year's expense of the work and a deficit in this means another debt; another debt means to handicap our future.

4. Finally, I would have all know and remember when they make their gifts that some of their brothers and sisters have already given

heroically and even sacrificially. Should there be a debt at the end of the year, I bear record that the fault will not lie at the doors of some who have already made their gifts. If I were permitted to tell of particular cases, how they would incite others to noble giving! Take my word, dear friend, when I tell you that some have given so liberally, so sacrificially, and yet so joyfully as to make small giving to foreign missions this year an unholy act. That gift, be it a dime or a thousand dollars, which does not involve some self-denial, does not let him who makes it into the royal company of such givers as these I refer to. These heroic spirits call us to a high and sacred fellowship with them and their Savior in our gifts. The blessings of our Heavenly Father attend such unselfish souls! And may others have their spirit of devotion, and find their secret of happiness!

Shall we remember these things when during March and April we finish up our foreign mission giving for the convention year of 1915-16?

### WHAT BAPTIST BELIEVE CONCERNING REPENTANCE AND FAITH.

Read Ps. 2:6; 51:1ff.

#### Introduction.

1. In the plan of redemption the Bible expressly states that the individual must have, experimentally, the new birth, repentance and faith in order to be saved. (a) Apart from regeneration there is no salvation, (b) Apart from repentance there is no salvation. (c) Apart from faith there is no salvation.

2. In a former discourse we saw that regeneration is the direct work of the Holy Spirit in connection with divine truth.

3. As the work of regeneration is expressly the act of the Holy Spirit, in connection with divine truth, so is repentance and faith expressly the act of the heart of the individual, under the power of the Holy Spirit and divine truth. (a) Regeneration is God taking hold of the individual to save him from sin. (b) Repentance and faith is the individual turning from sin to God through the Lord Jesus Christ.

4. Then in the light of the Scriptures what do Baptists believe concerning repentance and faith? Baptists believe:

I. That repentance and faith are sacred duties and also inseparable graces, wrought in the soul by the regenerating Spirit of God.

1. That repentance and faith are sacred duties.—Mk. 1:15.

2. That repentance and faith are inseparable graces.—Acts 2:37; Eph. 2:8.

3. That repentance and faith are wrought in the soul by the regenerating Spirit of God. —I Jno. 5:1.

II. That repentance and faith are based upon conviction:

1. Of our guilt.—Jno. 16:8f.
2. Of our helplessness.—Acts 2:37.
3. Of our danger.—Acts 16:30.
4. Of salvation through Christ.—Acts 16:31.

III. That through repentance and faith we turn to God with unfeigned contrition, confession and supplication for mercy.—Lk. 18:13; 15:18-19; Jas. 4:7-10; Rom. 10:12-13; Ps. 51.

IV. That through repentance and faith we receive Jesus Christ as our Prophet, Priest and King, relying on Him alone as the only all-sufficient Savior.—Rom. 10:9-11; Acts 3:22-24; Heb. 7:25; Tim. 1:12.

### FOR LAYMEN ONLY.

Wasn't last week's issue of The Baptist Record great? It seemed to cover every phase of our kingdom operations.

"Kingdom Briefs" gave the movements of many kingdom generals.

Then the department of our Convention Board gave a keen insight into our missionary operations all over the country.

Didn't the articles of Doctors Lowrey and

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Nelson inspire you with the great conquest of the kingdom army?

(No soldier of Jesus Christ can ever make the best soldier who does not keep posted about these conquests and you can only get this information by reading The Baptist Record.)

Didn't Dr. Lipsey's editorial, "To Our Knees," go to your heart?

These editorials each week are worth more than the price of The Record.

Wasn't Dr. Scarborough's article on The Record fine?

Let me quote five paragraphs:

1. It is **informational**. It keeps you up with all Baptist doings, your own State and beyond.

2. It is **denominational**. It stands with every gun on its turret for every denominational interest, every church, school, associational board, all benevolence, all missions, civic righteousness, every worthy preacher. It unselfishly goes into every campaign for the cause and fights the denominational battles and is a mighty factor in every victory.

3. It is **inspirational**. It stirs your heart as you read it. It gives visions of service and sends out currents of power to the people to do larger things.

4. It has a **positive message**. It is sound in doctrine and beautiful in spirit. It has a **vertical spinal cord**. You can always tell where The Record stands. It rings like a silver trumpet the high gospel notes.

5. It is **ably edited**. I confess a warm personal regard for its vigorous and Christly editor. He thinks straight and puts in clear English what he thinks and yet ever shows a gracious spirit. The great editor should not bear alone all the burdens of this great spiritual engine of denominational and kingdom power. Every Baptist in Mississippi should get under the task with him. Do it, my brothers, and help make your paper come to its own.

That article by Mr. J. G. Chastain on "The Tuskegee Institute," was brim full of information. I have cut it out for reference.

And how Miss Lackey has her hand on the switch board! And how she turns the light of heaven on the kingdom situation. Did you ever see women so on fire with kingdom enthusiasm?

Then there is Professor Aven's Sunday School lesson. Doesn't he make it plain? The preparation of a teacher's lesson is not complete until he has studied what Professor Aven says in The Record.

The B. Y. P. U. and Sunday School movements throughout Mississippi and the South are thoroughly outlined in this issue of The Record.

Evangelism comes in to help inspire the reader and make him yearn for souls. And our denominational schools fill our hearts with gratitude and praise for the great stride they are making.

Now I am sorry laymen who don't get much to do in the kingdom business and who do that little so poorly, don't see to it that The Record doesn't go begging, especially when it is so easy to procure subscriptions and renewals. I think I have turned into The Record recently over \$60 and I have other subscriptions in my pocket, and it took such a little effort and you sleep so well after this labor of love.

You know, I think a thousand laymen in Mississippi ought to send in next week a new subscription and a renewal to The Baptist Record and do this without charge to the paper.

Laymen, wake up and let's help The Record, our great kingdom organ. Turn on another dynamo and inspire us to do greater things in His name.

S. R. WHITTEN.

Jackson, Miss.

A monument awaits the Baptist of means who will rise up and endow the Baptist paper, the pack-horse of all work that is given a kick by everybody. —A. T. Robertson, in Watchman-Examiner.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Sunday School Convention, March 14-16.

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Mission Day in the Sunday School, March 26.

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The books close April the 30th. All home and foreign mission offerings to be counted in this year's work must be in by ten o'clock, p. m. Every church in Mississippi needs the uplift that a well planned collection for home and foreign missions will give, and the work needs the financial support of every church.

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Heaven's gates are not too highly arched as kings' palaces for the Lord of all passes through them, but they are too low for the haughty soul to pass through. He that goes in thereat must go in upon bended knees.

The people of France have subscribed five billions of dollars as a war loan; England has floated about ten billions of dollars' worth of bonds; Germany has made a loan of six billions of dollars, and in addition, these nations are giving hundreds of thousands of the flower of their manhood. How much more ready people are to work for the killing of people than they are to work for the saving of them; for the spending of money and men for war rather than the spending of money and men for the world's salvation.

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**Mission Day in the Sunday School.**

Literature for Mission Day in the Sunday School has been sent to every superintendent whose name and address we could secure. This literature contains programs, wall charts, etc., necessary to the putting on of a home and foreign mission program on that day.

The idea is the worship of one God set over in contradistinctions to the worship of heathen gods and all other gods. It is an uplifting and inspiring program. All Mississippians should feel especially proud in that our own Miss Lackey prepared the program in the main. It is very important that this suggested program be observed on the day named, March 26th, but in case this should be impossible, some other convenient day should be chosen. In any event, the matter should not be allowed to lapse. Every Sunday School in Mississippi should observe this day. The added force which comes from a united denominational movement and the inspiration gained thereby is worth something to us, and no superintendent should fail to avail himself of the impetus which these denominational days give.

Two things are to be done on this day: First, we want to teach the Sunday School pupils the doctrine of missions. This is important. Knowledge is essential to progress. Information is necessarily behind and under inspiration. Our people need to know if we expect them to do the Master's will. Second, we want to train them in the grace of giving. All Christian activity is a matter of education, training and habit. First there is the education—to know what ought to be done. Then comes the training in which the one educated is trained in the thing which he has learned that he ought to do, and with practice comes the fixed habit of doing the thing he has learned that he ought to do. Above all things else, we need to get our people fixed in the habit of giving.

Each superintendent should work for a good offering. Many times a simple suggestion as to how much should be raised by each school will do great good. In order to assist superintendents along this line, we have sent out to each superintendent in the State a letter asking the school for a definite amount. This amount is based upon what the school gave last year, and

we feel that under improved conditions which now maintain in Mississippi, these amounts can be easily raised.

Brethren, let us better ourselves on this occasion. Let the Sunday Schools of Mississippi acquitted themselves in great fashion. Let us stand by our boards in this time of great need. Let our Sunday Schools—a mighty army—come up to the help of the Lord against the mighty.

Envelopes and additional literature can be obtained from Dr. C. D. Graves, 161 Eighth street, north, Nashville, Tenn. All contributions obtained should be sent direct to the corresponding secretary of the Mississippi Baptist Convention Board, Jackson, Miss.

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### Apportionments for Home and Foreign Missions.

We sent out last week to the clerk of every church in Mississippi whose name and address we could secure, a folder containing the budget for home and foreign missions for his association with the apportionment for his church underscored in red ink. On the front side of that folder there is an address to the churches from the corresponding secretary. We give that address here, in order that it may have wider circulation through The Baptist Record than it will possibly get through any other channel:

"At the meeting of the Southern Baptist Convention last May, Mississippi was apportioned \$25,000 for home missions and \$35,000 for foreign missions. We were asked to apportion these amounts among the different associations with the request that they apportion the amounts to the churches.

"Following this suggestion, the report of the Convention Board to the Convention at Hattiesburg carried the recommendations that the work in Mississippi be budgeted, which recommendation was unanimously adopted.

"This work has been done. The amounts to be raised have been distributed among the associations and the associational leaders have divided these amounts among the churches. On the back of this folder you will find the apportionment for the churches in your association.

"By this means we are trying to distribute Mississippi's mission responsibility. Each church is asked to assume a definite task—its proportionate part of what the whole State is asked to do. We have underscored your church with red ink. Make the amounts suggested the minimum of your gifts for home and foreign missions. If every church in the State raises the amounts it is asked to raise, Mississippi will then just meet her apportionment; if any church falls down, some other church must bear its part.

"On the inside of this folder we are writing a personal letter to your church. This is a matter which is of vital concern to the kingdom, and ought to come before the church for its consideration, since the church in all questions is the final authority. Therefore, this communication is brought to the attention of the church so that the church may act on the request which it brings from the brotherhood.

"In a great movement like this in which the whole denomination is vitally interested, every church in Mississippi ought to step joyously into the forward moving ranks and assume with a happy heart the amounts apportioned to it. The salvation of souls are hanging in the balance. The progress of our mission work depends upon the response which our people make to the call for mission funds. Go and look to the Baptists of Mississippi to hear and heed the call that is now ringing out to them. Shall any blood-bought and ransomed church in Mississippi hesitate for a moment to do its full duty when the cause of Christ is at stake?

"The pastors of the church have been given wherever we could secure them. We have been unable, however, to get a full list. If you find mistakes or omissions, please write to the corresponding secretary."

The thing we are after is to get information about our home and foreign mission work before every church in Mississippi, for we believe that if our churches are informed they will contribute. As you will see, we are following out the suggestion of the Southern Baptist Convention and of the State Convention in making out this apportionment. This is not an assessment but it is a suggestion, and we feel that in times like these when the interests of our kingdom are at stake, that the brotherhood will welcome anything that will in any way assist them in the work of missions.

Remember that the time is short. We are at least \$3,000 behind where we were this time last year on home missions. We are just about even on foreign missions. But times are better in Mississippi and there is not a church that cannot do more this year than it did last. Brethren, let us do our full duty.

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**"Associational Honor Roll."**

**Our Aim**—The organization of a Baptist Sunday School, B. Y. P. U., and Laymen's Convention in every association in the State.

**Our Task**—To accomplish this aim during 1916.

We begin this week the publication of an associational honor roll. In this list is given the associations now reporting distinctively Baptist Convention organizations for Sunday School work or for all the phases of work contemplated in our Baptist program.

Watch the roll grow from week to week!

Please send all reports and address inquiries direct to W. E. Holcomb, organizing secretary, Quitman, Miss.

**Associations.** **Officers of Conventions.**

1. Bogue Chitto—I. H. Anding, president; A. K. Godbold, secretary.
2. Calhoun—A. A. Bruner, president; Cecil Ellard, secretary.
3. Chickasahay—W. E. Holcomb, president; O. P. Estes, secretary.
4. Columbus—E. C. Halbert, president; W. N. Puckett, secretary.
5. Lebanon—M. P. L. Love, president; E. G. Hightower, secretary.
6. Lincoln County—L. S. Montgomery, president; Roy L. Brown, secretary.
7. Mississippi—M. H. Martin, president; J. J. Stringfield, secretary.
8. Pearl Leaf—R. F. Bass, president; J. D. Pond, secretary.
9. Pearl River—L. H. Harper, president; A. W. Quinn, secretary.
10. Union—S. R. Young, moderator; Edgar Edwards, secretary.
11. Walthall—J. H. Crawford, president; Byron Holmes, secretary.
12. Zion—Spencer Patterson, president; A. Skelton, secretary.

### HOW TO SPEND THE LORD'S MONEY.

By Rev. T. J. Moore.

Since tithing as a minimum ratio for Christian giving is being so persistently taught by our church leaders, and since so many are adopting the tithe as the part of their income to be set aside to be used for the propagation of the Lord's cause, the question of how to spend this money is a pertinent one.

Whether one adopts the theory that the tithe—the tenth part of his income—is, by a fixed law given in the Bible, the Lord's part and therefore holy unto Him or not, one thing is true; after a person enters into a solemn covenant with God, as did Jacob (Gen. 28:22), and specifies that one-tenth of his income, whatever it may be, is the Lord's, then and there it becomes holy unto the Lord, and to use it for self

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When your time is out, if you do not wish paper con-  
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will be paid before ordering paper stopped.  
Obituary notices, whether direct, or in the form of re-  
solutions, of 100 words, and marriages notices of 25 words,  
inserted free; all over these amounts will cost one cent per  
word, which must accompany the notice.

## EDITORIAL.

## THE RECORD CAMPAIGN.

The campaign for the paper conducted by the Publication Commission, came to a close on the first of March. We had hoped to make report last week, but this was impossible in so short a time. Many have taken an active part in the campaign and have proven their interest in this department of our denominational work and their estimate of its value. There was never a time in the history of Mississippi when the paper had so many friends; and, with one exception, there has never been a time when so many have worked gratuitously for it. This has been a joy to those who are giving their lives and all they have to make it a suitable representative of the denominational life and an instrument of service to the brethren and the work of the Master. To those who have worked in the field and the secretary of the commission, who has worked in his office, we wish to express our unfeigned appreciation.

As to results, we are glad to say that the orphanage is \$378.13 to the good as their share in the benefits of the campaign, and The Record office has been able to meet past due accounts, which gives us a better rating in business. Most of the work done was in securing renewals though the list of new subscribers was not inconsiderable. The shaking of the subscription tree has caused the dropping of a number of names. We hope they may repent and return. Best of all was the evidence of friendship shown and the many helpful things said by pastors and others in public and in private about the need and worth of the paper.

## ONE BLOOD AND A MISSIONARY.

It will be recalled that the expression, "He made of one blood every nation of men to dwell on all the face of the earth," was spoken by a missionary when he was preaching on a missionary journey to a heathen audience. To be sure, the word "blood" does not occur in the original. You could put in the word "man" or "ancestor" and it would serve as well. But the idea is the same. The unity of the race, along with the unity of God, is one of the underlying principles of missions. This truth properly understood and fully accepted, kindles the missionary spirit and supports mission endeavor of the Lord's people.

The possibility of success in the world-wide proclamation of the gospel is dependent on the fact of the oneness of the human race. The gospel has to do with men as such, not with any lower orders of being, nor with any higher orders of being, if there be such. Its final results will affect the whole creation, angels and beasts and material things, for the whole crea-

tion groaneth and travaileth in pain, waiting for the revealing of the sons of God. But the rest of creation will be affected only indirectly; the ministry of the gospel is to men, to all men because they are of one blood; because they have a common nature, a common door of approach, a common need and a common destiny. As sons of Adam they have the same nature, and as sons of the fallen Adam they have a common sinful nature, and need of redemption. It is on the basis of this fact that the gospel makes its appeal and offers its deliverance. Jesus is by Himself designated as the Son of Man, not a Jew, not an Oriental, not a white man, but the Son of Man, and his mission and message are for all alike.

The unity of the race gives a kinship that means mutual interest and universal obligation. The highest brotherhood is in Jesus alone, but the sense of kinship with all men will make us long to bring even them that are afar off nigh through the blood of the cross. That others have needs that are identical with mine makes their condition appeal to me. That his nature is like mine makes it possible for me to help him and the ability imposes an obligation. The sense of kinship is itself an obligation and awakens the impulse to help. In our effort to magnify the brotherhood of believers we have lost something of the sense of brotherhood among all men. We are in the danger of those who hearing the commandment to love their neighbors added to it the expression "and hate your enemies." Whether it pleases us or not it remains true that "God made of one every nation of men to dwell on all the face of the earth."

This obligation becomes more evident if we remember that the highest benefits of the gospel become ours only in fellowship with others. It is only when we share it with others that the gospel produces the best fruits in our own lives. If it is more blessed to give than to receive then the highest happiness is not in appropriating the gospel by our own faith but in the unselfish endeavor to share its gifts with others. Prayer never reached a wider horizon or higher level than in that of Paul in which he makes supplication for the Ephesians, "That ye may be strong to apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." There are experiences which cannot be attained without the widest inclusion of missionary endeavor.

## THE SECOND COMMANDMENT AND MISSIONS.

Not only is the first commandment a part of the foundation for mission work, but the second follows up and strengthens the obligation. The commandment to have no other gods is reinforced by the command to have no graven image nor any likeness of God. To forget that there is one God is invariably followed with the making and worshipping of idols. So that if the possession of the truth of the unity of God imposes an obligation to disseminate it, the knowledge that God is a Spirit and cannot be pictured or imaged increases the obligation to make known the truth. Truth is like a fire; it burns its way into open declaration. If it is smothered or hidden, it does not long remain in the possession of those who have it. According to the measure ye mete it shall be measured unto you."

It is as plain as daylight that the prohibition of idolatry strikes at the foundations of heathenism, and a man or body of people who has been taught the command not to make or worship idols and has accepted it in good faith is bound to be a missionary and an iconoclast, an image breaker. The man who opposes the giving the gospel to the heathen, or is indifferent to it, or declines to participate in it has in his heart no regard for the second commandment. He may not be an image worshipper in his own practice, but that is with him an accident of birth. If he had been born among image wor-

shippers, that would have been his practice. If he is indifferent to it in others, the matter of idolatry violates no principle of his and offends no scruple of conscience. To have a conscience on the second commandment compels the effort to save others from idolatry.

The fact is that indifference to idolatry in others, however remote from us geographically or racially, is due to the presence of idolatry in the heart. We had just as well recognize that opposition to mission work is due to love of pleasure more than love of God. It is because the love of money has come in between the soul and loyalty to the only true God. No man or woman who spends more for tobacco than for sending the gospel to the lost can claim to love God or men more than he loves his own sordid gratification. No man who buys an automobile for his own pleasure and does not give an equal amount to missions is worthy of the kingdom of heaven. We cannot spend \$500 for a car and give \$5 for missions and live in fellowship with God.

It may be offensive and painful to have our sins pointed out, but there is no cure for this "covetousness which is idolatry" until the truth is spoken and men and women have emptied their hearts of sin by emptying their purses into the mission treasury. There was never a time when the claims of God's work in giving the gospel to the whole world were so insistent as today. Men and women are waiting to go as missionaries and the icy grip of covetousness is holding back the streams of beneficence that carry them to their post of duty.

## FAITH THAT CAN BE SEEN.

Faith is usually thought of as concerned about invisible things, for in Heb. 11:1 it is said to be the making real of things hoped for, the conviction of things not seen. While oftenest it is self invisible, it is concerned about making other things visible. Like light itself, unseen, it enables us to see everything else, which without it would be unseen.

But there is another sense in which faith itself can be seen and ought to come into visible manifestation. Otherwise it fails of its purpose and ceases to be faith. When the four friends brought the paralytic to Jesus, and, unable to get at Him on account of the throng in the house, climbed on the roof and let him down before Jesus; the evangelist says, "When He saw their faith." Theirs was the kind of faith that could be seen. To be sure, these men could have staid at home, and it is within the range of possibility that they could have prayed to Jesus and He could have given them the "absent treatment." He certainly would have known all about it and could have healed him without all this effort. But He didn't, and the power of His healing waited upon the providing of a suitable conductor in the visible faith of those who sought Him.

While the origin of faith is within and is primarily an unseen exercise of the soul in personal dealing with God, yet the best results of faith are possible only when it comes out into the open and is willing to declare itself and is not afraid to be seen of men. A fire may smoulder indefinitely hidden under the cover of ashes, yet if it gives out any heat or light it must be uncovered. It will never warm anybody; it will never cook any food; it will never be reflected in glad faces about the hearth; it will never run any machinery if it is hidden in an ashheap. The Lord bids us put our faith in Him, yea, to put Him to test, in the open.

This sort of faith will not be afraid to undertake the unusual, even the impossible. This is the faith that does things, and does not wait for them to happen. It will start a prayer meeting, organize a Sunday School, venture upon a church building enterprise, conduct a teacher training class, or take hold of a lost man to lead him to the Savior. If your faith is not of the kind that can be seen by the eye, it will certainly need great stirring up before the world

gets any benefit from it. The ten lepers showed no sign of being healed when Jesus said, "Go show yourselves to the priest," that the priest might give them a health certificate, but "as they went they were healed." It is the faith that can be seen that counts. By works is our faith made perfect and the end sought is gained. When we are facing the impossible task of evangelizing the world, and make our meager offering we are like the disciples who said of the five loaves and two fishes, "What are these among so many?" But if we put what we have into His hands for His service it will be multiplied to satisfy the needs of all.

Organic union is the avowed purpose of some who are working for union schools. The order is, first one school system, and then one church. That is a consummation devoutly to be wished if it can be made on a right basis. But it must not be made by the sacrifice of the truths for which we have stood, the validity of which so many in the other churches now admit, unless we are ready to concede that such a celebration as the recent Judson Centennial was a piece of folly because there was no reason why Adoniram Judson should have changed his denominational relation. In his rejoinder, Mr. Huntington gives but three reasons for union in school work. They are, that it is better for the student in school to work in an atmosphere similar to that in which he must work out in the world; that the task is too great for us to undertake except in co-operation; and that other denominations are doing it. I repeat what I have said before, that no reason has been given for union with other denominations in general educational work that will not apply with equal force for union in such work with Roman Catholics or Hindus, Buddhists or Mohammedans.—Dr. Goodchild, in Watchman-Examiner.

Mississippi is not often disturbed with strikes, but this week has been an exception. Not all the facts are in hand and the responsibility for trouble between the G. & S. I. Railway and its employees is not yet determined. The present indications are that the officials of the road made a mistake in refusing to confer with their men over their differences. Following this, the men had a perfect right to quit work. Then the company had a right to employ anybody they chose or could secure to work for them. These newly employed men have a right to the protection of the State in following out their contract. This is their legal right and every executive officer of the State, from the governor down, is bound to protect them in their legal rights. The public is interested and it is due all business interests that there should be no interference with their work. Furthermore, if the sheriffs and the governor will not or cannot give the proper protection, then it is certain that on account of the interference with the U. S. mails, the Federal government will be called on for suitable aid. This is no time for politics or anarchism. The public sympathies are with the working men and it would be a serious mistake for their friends to alienate the public by violence or an effort to control by force.

Much of the current discussion of Christian union implies a repudiation of the authority of the Scriptures on the part of those who seek it. This is the case whenever matters about which the New Testament speaks are regarded as matters of indifference. It is very difficult to see how the Bible itself could fail to prove the chief source of discord under forms of Christian union based on expediency. We seem, therefore, to face the following alternative: Either we must seek Christian agreement on the basis of the teachings of the New Testament, or else we must first all agree to repudiate the teachings of the New Testament as final and authoritative. This is the stage at which the modern movement toward Christian union has arrived. We can see absolutely no prospect of any sort of solution of the problem on any other lines. — Baptist World.

## Education Commission

I have just returned from a five days' trip, during which time I fell in on the Sunday School and B. Y. P. U. Convention of Lebanon Association, which was in session at the First church in Hattiesburg. There were some fine speeches made, and good interest manifested. It seems to me that this is a step in the right direction. M. P. L. Love was made president, and Rev. E. G. Hightower, secretary and treasurer. On the Sunday morning following, I spoke at Purvis, where Brother John P. Culpepper is pastor, and that night at Lumberton, who have as their pastor, Rev. J. A. Lee. Both congregations made a splendid offering to this great work.

### As Our Schools Go, So Goes Our Denomination.

The emphasis on education is noteworthy. Education is seen to be absolutely essential to the Baptist program and is receiving sympathy at every turn.

No education is complete which omits the spiritual training.

Our schools stand as centers of light and knowledge, therefore, the outlook is beautiful and hopeful.

If any man empties his purse into his head, no man can take it away from him. Investment in knowledge always pays the best interest.—Franklin.

The great end of education is to discipline rather than to furnish the mind; to train it to the use of its own powers, rather than fill it with the accumulations of others.—Tyron Edwards.

Can a man give his money to a greater cause than the training of men and women?

Bless the Lord, they are seeing the real need of this work, and are giving until it hurts.

Victory is sure for God is with us.

### Winona.

The Rev. George Barton is pastor of this church, and things are moving nicely under his leadership. A splendid offering was made to the Education Commission. No wonder they have one of the best Sunday Schools in the State, for Harry Watts is considered one of the best superintendents in the South.

### Kilmichael.

Rev. J. F. Mitchell holds the fort here as pastor. They have recently bought a splendid pastor's home and the church is moving along nicely under Brother Mitchell's leadership. And yet with this extra expenditure, they made a splendid offering to the work.

The Montgomery Agricultural High School is located here. Prof. Murry Kenna, a classmate of mine at Mississippi College, is their efficient principal.

There are great opportunities where these agricultural schools are located, and it was a personal joy to speak to this school on Monday morning.

May the Lord bless these churches and pastors.

W. E. FARR.

### "UNITED WE STAND."

An old negro man made application to a farmer to drive an ox team. The farmer asked for an exhibition of his whip-handling ability. The old man said, "Boss, you see dat leaf on dis tree?" The negro gave his whip a sharp crack and the leaf fell to the ground. They came upon a bumblebee sucking honey from a flower. The old colored man said, "Boss, watch dat b-b-bumblebee!" The bee fell dead. They went on down the road and came upon a hornets' nest, when the farmer asked Uncle Ike if he could cut that hornets' nest off. He said, "Yassah, I could do it, but I ain't g'wine to—dey's organized!"

### ABOUT THE TITHE.

I have been reading with interest the articles written by Brother R. S. Gavin on "Church Finance." I thought I saw the end from the beginning, and the expected climax was reached in the February 24th issue of The Baptist Record. The question, "How much do we owe God?" was answered in a way to leave the intended impression that we are still under the law of tithing. But Paul said, "We are not under law, but under grace." (Rom. 6:14) and in Gal. 3:10 He said, "If we were to continue under any part of the law we are bound to the whole, and we read in Lev. 27:30 where tithe was included in the law. We must remember that at that time the Jewish government was a theocracy, i. e., under the immediate control of God. Everything was centered in the temple worship. But let that be as it may, if tithing is taught in the New Testament, we should accept it. But in vain do we search for one place where it is taught either by example or precept.

Brother Gavin, in his effort to sustain his argument, misquoted Lk. 11:42. Notice Jesus did not say, "These things ye ought to do" but He said "To have done"—in the past tense, where it belonged—for He was speaking to people that lived under law. If Jesus had intended to put us under the law of tithing, this would have been the opportune time to have indicated it.

But let us look into the New Testament. First, at Jesus' teaching. When the rich young ruler came to Him, He commanded Him to sell all he possessed and distribute to the poor (Lk. 18:22). If He had commanded him to give one-tenth, he would have very readily complied with the command.

Again He said "give (not pay) and it shall be given you" (Lk. 6:38). Again He said, "Let not your left hand know what your right hand doeth" (Mat. 6:3).

Second, notice Paul's writings. "Every man according as he purposeth in his heart so let him give," etc. (II Cor. 9:17) Now if there is a certain amount specified, why did Paul use this assertion?

Third, notice example of the early Christians. "They sold all their possessions and gave it away" (Acts 2:42; 4:36-37). Surely they remembered Jesus commanding the widow's sacrifice.

Now, in conclusion, allow me to say I commend the giving of the tithe if a person will comply with II Cor. 9:17 and will do it voluntarily not in the sense of paying a debt but of a willing mind as Jacob did before the law was given. (Gen. 28:22.) But woe unto the stingy among the wealthy and high-salaried Christians that are easing their consciences by giving one-tenth of their income, and at the same time trying to fasten the yoke of bondage on God's poor to whom Jesus said "Blessed" (Lk. 6:20), and Paul said when speaking of their gifts, "First a willing mind is acceptable" (II Cor. 8:12). I would not misjudge any one but I fear tithing is being taught by some at least much for the same reason that Paul indicated in Titus 1:10-11. "For filthy lucre's (money's) sake."

Oh, my brethren, if we want or need money to carry on the Lord's work, the New Testament way will supply it if we will only comply with its teaching. First, give ourselves to the Lord (II Cor. 8:5); second, be willing to sacrifice everything we have (Acts 4:32), even our lives if necessary (Rom. 12:1; I Pet. 2:20-21). God hasten that day.

J. W. HICKS.

The admirers of that intellectual giant, the late Dr. B. H. Carroll will be pleased to know that six volumes of his "An Interpretation of the English Bible have now been published, as follows: "Genesis," \$2.25; "Exodus and Leviticus," \$2.25; "Numbers to Ruth," \$2.25; "Daniel and the Inter-Biblical Period," \$1.75; "The Pastoral Epistles," \$1.75; and "Revelation," \$1.75. You might look through your library and see how many of these you have and then order the balance to be mailed you from The Baptist Record Book Store, Jackson, Miss.

Thursday, March 16, 1916

## HOW TO SPEND THE LORD'S MONEY.

By Rev. T. J. Moore.

(Continued from page 3)

or any other purpose aside from the interest of His spiritual cause would be a sacriligious act and as unholy as for one to rob a church house of its dedicated furniture.

How shall this holy separated money belonging to God but in my hand, be spent? As I was His agent in gathering it, I am now His steward to spend it. What shall I do with it? That is the question now for us to consider.

The Old Testament throws some light on this question. Abraham (Gen. 14:18-20) paid tithes to a priest of God. Priest is one who represents God in holy things. Under the law of Moses there was one tribe—the tribe of Levi—set apart to the spiritual holy service of God and God did not allow them to have any landed inheritance with the other eleven tribes, saying, "The Lord is thy inheritance." He designated that the holy tithe coming from all the other tribes should be paid to the Levites that they might give their entire time to spiritual and holy service. This tribe represented God and served in holy things and God through His tithes, supported the Levites (Numbers 18:21).

For one not to recognize the tithe of his income as belonging to the Lord, and therefore, render it unto Him, was in Malachi's time, robbing God (Mal. 3:8). They were to "bring all the tithes into the storehouse" of God.

In the New Testament, Paul says (Cor. 9:13-14), "They which minister about holy things live of the things of the temple. Even hath the Lord ordained that they which preach the gospel should live of the gospel."

From all this we gather that this tithe-money—the Lord's part of our income—is primarily to go to the support and propagation of God's heavenly interests on earth, including the support of his separated men and women, both in the home land and abroad, build church houses, orphans' homes, religious schools, colleges and seminaries, hospitals, etc.—all things that are for the specific purpose of building up the kingdom of heaven on earth. Whenever we spend any part of it without that one thing in view, we are misappropriating God's money.

It is not to be given to anything unless there is some spiritual end in view. For instance, if there were an orphans' home being run, like a county poor house, with no object in view except to furnish bodily need, you might for humanity's sake, donate of your own part of your income, but you would have no right to use God's tithe in that way. But if the prime object of the orphans' home, Christian school or hospital, is to save men and children for a heavenly home after death and train them for spiritual service while they live, you may bestow God's tithe for the support of those kind of institutions.

One man told me that he was using ten dollars of the Lord's tithe a month toward the support of his old father and mother. He has no right to do any such thing. As long as he can possibly support them in their need by sharing with them his own part of his income, God makes it his duty to do so, and not to do so is to deny the faith and become worse than an infidel. It is only when a person in the church has no kin-people able to support them, and when the church has taken them under her support that God's tithe can be appropriated to our needy kin-folk.

We are not only to make a proper use of our Lord's part of our income, but we should make the best use of it possible. We must be careful at this point. For instance, there are several evangelical denominations and one or more fraternal orders conducting orphans' homes in our State. All of them are good so far as I know, but suppose I am Methodist, or Presbyterian, or Baptist. I do believe or should believe that the denomination with which I am connected holds and teaches the most perfect system of Bible truth of any other and that the orphanage un-

der the direction of my denominational teaching, as I believe, the best system of truth, is the best place for me to contribute my Lord's tithe. And this is so in missions, support of home church, etc. This would cause us all of whatever faith, to bestow the great bulk of our Lord's money upon our own denominational work. If we want to give to other peoples' enterprises, let us give it out of our own part, but let us put God's part into our own church enterprises. To do otherwise is to confess that yours is not the denomination holding the best system of truth or that you are not careful in your investment of God's money. You invest your money where you think it will count for most. Let us use the Lord's money in the same way.

## GIVING SIGHT TO THE BLIND.

A pious Mohammedan, who had been operated on for blindness, made this request of the doctor: "I wish the words of Christ, in the New Testament, to be the first thing that my opened eyes shall fall upon."

A woman, blind in both eyes, entered the hospital in Taiku, Korea. "Do you believe in Jesus?" she was asked. "No," she replied, "but if you can cure me I will." She was cured, became a Christian herself, and led her son and daughter to become believers also.

A merchant of Shantung, China, tried all the Chinese doctors he knew, but without avail. Then he went to the mission hospital, promising God that if cured he would serve Him. His sight was restored and all the family became Christians.

"I do not believe in this new religion," said one Chinaman to another, whom he has casually met. "Well," said the other, "you evidently have not been in Tsining. I went there blind in both eyes and the missionary doctors cured me. I believe in them."

A Presbyterian missionary writes from Persia, "I fervently thank God every day that I was allowed to come. This giving of sight to the blind is wonderful! Where is the sacrifice to have this privilege?"

## CHINA NO LONGER A BACK NUMBER.

A few years ago China was a back number and enjoyed none of the improvements of modern civilization. Today there is an entirely new situation. She has a good telegraph system, extending to all important points in the land, operated by the central government; a modern postal system, which gives very good service. She has also no less than several thousand miles of railway, besides several thousand projected, which have been delayed owing to internal disturbances and the European war.

"Politically, China's future is uncertain. It cannot be doubted that she has made real progress toward democracy, though it remains to be seen how far she will be able to adapt what she has learned to present conditions."—W. P. Hamlet.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society and the British and Foreign Society circulated in China more than a quarter million copies of the Bible.

In the recent coronation of the new emperor of Japan, among other honors conferred, decorations were given to several prominent Christians, whose work was so conspicuously of a religious character that the honors are in effect a recognition of its value.

## I WANT TO SEE YOU.

The first operation in David Gregg Hospital, South China, was on a woman made blind in both eyes by cataract. "When I removed the bandage," writes the surgeon, "I held up my hand and asked the woman how many fingers she could see. 'Five,' she replied, 'but I want to see you.'"

"It is the same story everywhere," says Dr. A. W. Halsey, "the blind receive their sight and turn to the giver as one sent of God."

## CHINESE MISSION IN NEW ORLEANS.

The Presbyterian Chinese Mission in New Orleans, established in 1882, has received between fifty and a hundred Chinese into the Christian faith, and continues to do an excellent work. Visiting is done in the homes and laundries of the Chinese and frequent religious services are held. The Sunday School has an average attendance of twenty-three, exclusive of the primary department. Miss Anna W. Creevy is superintendent of the mission.

## BAPTIST MEMORIAL HOSPITAL.

Just one year ago I underwent an operation on my nose at the Baptist Memorial Hospital. I have just returned from a similar operation performed by Dr. R. W. Hooker of this city.

I feel very thankful for several things:

First, that the Baptists have such a fine hospital they can go to.

Second, that our sick can go to a place that is absolutely fireproof.

Third, I am very thankful that I could place myself in the hands of an accomplished Christian surgeon who could feel just as much at home leading in prayer by the bedside as he would in the operating room.

Fourth, for the marvelous progress that is being made by the institution.

BEN COX.

Memphis, Tenn.

## HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

## No. 8.

## IS THE TITHE OUR MAXIMUM OR MINIMUM?

That the tithe was a binding obligation upon the Jews, none question. Certainly God required His chosen people to pay Him their tithes! And yet there is not a reason for tithing by the Jews that is not just as applicable to us as ever it was to the Jews. With the added reason that to us has been committed the glorious enterprise of the world's salvation through Jesus Christ our Lord. And this glorious enterprise calls for large expenditures of money.

But where is the money to come from? Answer: "From every one of us; and God's method for raising that money is direct assessment upon the possessions of His followers." God never said to the Jews as a nation, "Go ye into all the world," etc. But He has said it, and is now saying it, to all His followers in Jesus Christ, His Son.

Hence, in the proportion that our opportunities are greater than the Jews' ever were, is our obligation to tithe morally greater than was ever a Jew's.

But granting that it is our duty to tithe, then the question arises, "Is the tithe our maximum or minimum?" That is, "Should the tithe be the most or the least that one gives back to God?" The Bible plainly affirms that if one does not pay God His tenth, he is guilty of robbing God. And it is real robbery. (See Malachi 3:8.) And the same Bible which affirms that the withholding of God's tenth is robbery, also affirms that no robber or thief shall inherit the kingdom of God (I Cor. 6:10). It is true that most of us have been guilty of this awful sin of robbing God. But, as Paul says of another matter, in a sense we did it "ignorantly in unbelief." But how any one can read what the Bible says about the reality and the awfulness of this sin, and then turn his back upon it all by saying, in substance, "I still refuse to give God what belongs to Him," is beyond the bounds of reason, and sane judgment.

The individual who pays God His tithe is not a God-robbler; the individual who does less than that, is! And every anathema pronounced by inspiration against all such, is directed against him!

But when one has paid his tenth, he has then only done the very least it is possible for him

to do in order to escape the terrible crime of robbing God.

Let us never reach the false conclusion that the tithe was the maximum standard among the Jews. That was the very least they could afford to pay. As a matter of fact, they paid also their second and third tithes.

In Numbers 18:21 the tithe is ordered to be given the Levites.

In Deut. 12:5ff a second tithe is ordered for temple expense purposes.

In Deut. 14:28-29 a third tithe is ordered for the poor.

The tithe system among the Jews seems to have gone by a period of three years each. Two of these years they paid two tithes—the first to the Levites, the second to whatever cause might be most needy. Every third year there seems to have been a third tithe for the special benefit of the poor.

Josephus' Antiquities of the Jews, book four, chapter six, sections eight and twenty-two, says that this is exactly what was regarded by the Jews as their full duty. Such was the practice of "good old Tobit," even while a captive in Assyria (Tobit 1:7-8).

Jerome, writing in the fourth century after Christ, corroborates both Josephus and Tobit.

Besides these three tithes, the orthodox Jew paid a ransom for his first born son; he paid for the first fruits of his flocks; he gave the first gatherings of his harvest; he left in the corners of his fields what was estimated as one-sixtieth of his entire crop, and this was for the poor; whatever was dropped from his hands while reaping was left for the needy; and every seventh year his land in its entirety was left untilled.

It has been estimated that the Jew gave back to God at least one-third of all he made. The amount expended on the temple was perhaps **three thousand millions of dollars**—a sum that throws into utter eclipse all the money that has ever been spent by the combined efforts of the Christian people of the whole world on church buildings.

In the light of these clear-cut Jewish practices, even granting, for the sake of argument, that the dispensation of grace repealed the law of the tithe, can one conclude that we are under less financial responsibility to God than were the Jews? "If Jews were required under the law to give one-tenth, then Christians under grace who give less than that are a disgrace to the race."

Corinth, Miss.

#### BEAUTIFUL BLUE MOUNTAIN.

The Berkshire hills of Massachusetts are famous for their beauty, and there are many lovely spots in the Blue Ridge Mountains well known to travelers. Less well known but no less beautiful are the great hills and sweeping valleys of Northern Mississippi. The town of Blue Mountain is snugly tucked into one of these valleys and the treasures of the town are its schools. My seminary classmate and friend, Dr. W. T. Lowrey, is president of Blue Mountain College for women, founded nearly a half century ago by General M. P. Lowrey. There is an attendance of more than two hundred young women. There is a faculty of between thirty and forty. They come with degrees from the best universities of the land and give to the school a quality of service in the various departments designed to supply all that the young women need or desire in mental, moral and spiritual training. There is a great group of buildings arranged in a semi-circle around a large class-room and chapel building. The entire group is connected by covered walks. The visitor who has not been informed beforehand will be surprised at the extent and quality of work done here, at the splendid equipment both on the physical and intellectual side. Teachers unusually alert, with the highest ideals, with the modern spirit, yet loyal to the core to the religion of the New Testament, meet one on all sides and gladden the visiting preacher's heart with keen insight and

high appreciation of spiritual truth. The Lowreys have ever been the chief molding influence in this school. Professor and Mrs. Berry (the latter a daughter of General Lowrey, the founder) have for many years stood at the very center of the school's life and activities. Brother T. C. Lowrey, the business manager, is a man of unusual ability. Professor P. H. Lowrey, of the department of English, is a rarely gifted teacher and a poet destined to bring new literary fame to Mississippi. His poems constantly appear in the best magazines of the North and South. Dr. and Mrs. W. T. Lowrey are the omnipresent guides and inspirers of every girl in the school. Dr. Lowrey teaches psychology and ethics and makes them windows through which the light of the eternal world shines upon the pathway of his pupils. It is an education in itself to have W. T. Lowrey as a teacher for a growing girl.

One question inevitably comes to mind at Blue Mountain. It is this: Why is not this fine college for girls a school belonging to the system of Baptist schools in the State? Outsiders should not, perhaps, offer suggestions. But somehow I covet this gem of a school for the denominational jewel case.

Mississippi Heights Academy, presided over by Professor J. E. Brown, is a boys' school numbering over two hundred and crowns a beautiful height east of the town of Blue Mountain. Professor Brown also has a very able faculty and imparts a remarkable quality of enthusiasm and ambition to his fine student body. He is a rarely endowed leader and teacher of boys. It is not surprising that parents from all quarters are anxious to send their sons to this fine school.

I have not written of Pastor Whittle and the church and the meeting of two weeks, because the managing editor tells me others have done so. It was at Pastor Whittle's and President Lowrey's invitation that I went. The meetings were a joy in every way, and chiefly because everyone in a position of influence was in hearty sympathy both in the schools and the church and community. Dr. Whittle's health has not been good. Hence his resignation in order to submit to a surgical operation, which his friends believe will restore him to health and strength. His gifts are too valuable to be imperiled by overwork in his weakened condition and his many friends will pray for his speedy and complete restoration.

I cannot sufficiently express my appreciation of the many kindnesses shown me by everybody in Blue Mountain. Brother Petroff, the stalwart Bulgarian gospel singer, was a potent factor in the success of the meetings. He has a bright future in his chosen calling.—E. Y. Mullins, in Baptist World.

#### "SYMPTOMS OF A SICK CHURCH."

J. F. Love, Corresponding Secretary.

Under the above headline the Church Missionary Review of London has a brief paragraph on the condition of "the Church in England." It might be well for pastors and other friends who are solicitous for the churches of the South to make a careful diagnosis of these churches to determine the state of their health. Healthful religious condition is a state about which the Scriptures have much to say, and it lies at the base of all Christian enterprises.

In the passage referred to the editor acknowledges his indebtedness to "an American observer," and cites some of the symptoms of a sick church. It may prove beneficial service if we take note of some of these symptoms together with some others.

1. Loss of spiritual appetite is a dangerous symptom. To have no taste for "the sincere milk of the Word" and to be too easily surfeited by the sermon are indications of disorder. The cry for a short sermon is frequently a sign of a poor religious appetite. This form of sickness is often attended with an abnormal craving for sentimental soft drinks and theological sweetmeats. Long-winded and platitudinous

sermons may not be the effectual compound for this sort of spiritual debility, but the soda fountain pulpit will aggravate it. A great teacher of mathematics said to an indifferent student who excused his poor marks with the remark that he had no taste for mathematics, that he would perhaps have a taste for mathematics if he got a good taste of mathematics. There is a suggestion for people whose religious taste is out of order.

2. Spiritual drowsiness and reluctant activity are indicative of conditions which if neglected may result seriously. The gospel of Jesus Christ is vital truth and a vitalizing element. It is stored with energizing principles which imparted to Christian men and women produce voluntary activity. Vitality and action are characteristic of spiritual life. The New Testament record of the behavior of men and women upon whom the Spirit of God descended, is called the acts of the apostles. It is inconceivable that men and women who are endued with the Spirit of God can be drowsy and listless. Low spiritual temperatures and lethargical movement indicate a torpid condition; alertness, sustained interest and ready response to duty and opportunity are signs of good health in a church. When a crisis such as that which now confronts evangelical Christianity the world over, fails to arouse the interest of a church, and engage its thoughtful and practical attention, ministers and others need to give close attention to the patient.

3. Sensitiveness, instability, restlessness, petty complaining and general dissatisfaction with everything and everybody is another symptom which calls for prompt treatment. When the pastor cannot please and the denomination and all its enterprises are unsatisfactory and the objects of incessant censorious criticism, the friends of the sick have need to be solicitous.

4. Neglect of its business, incapacity for work, a preference for retirement and seclusion, disinclination for fellowship and co-operative effort with its sister churches suggest serious disability, and is a sign of a threatening collapse. A normal church like a normal man or woman loves companionship, fellowship, partnership and shrinks from isolation. A church which is in the full possession of a vital Christian life craves Christian relationship with those of a like precious faith in worthy Christian enterprises.

5. Spiritual numbness is a serious symptom. A church in normal health has acute sensitivities. The world's need, its sin, sorrow, despair and hopelessness is felt and the burden of these things is evident in prayers, exhortations and personal activity. Indifference to the unsaved neighbor and the perishing nations is a deeply distressing symptom in any church. It does not take a very skilled expert to diagnose this case. It is indicated by the Christian's tongue, the manner of his life, and shows itself for any church in the statistical table of the associational minute. An evidence of the grace of God and spiritual health in the churches of Macedonia was discerned in the fact that "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their great liberality." No healthy church is willing that others shall carry a burden, a part of which belongs to it, or that other human beings shall be destitute of blessings which it enjoys. Whenever any church is indifferent to matters so high and holy as these, all men know that its health is seriously affected.

The above are some symptoms of debilitated churches which any thoughtful Christian can detect. We have not prescribed remedies, although these are equally simple. We leave pastors, deacons and others appointed to care for the flock of God to administer suitable remedies. We would admonish them to take the case of the patient seriously where these symptoms appear and act promptly. The great tasks given to the churches require healthy and vigorous bodies, and every church is needed in the fullness of its power for the accomplishment of the things given us to do.

## THE BAPTIST RECORD

Thursday, March 16, 1916

### **Mississippi Woman's Missionary Union Page**

MISS M. M. LACKKEY, Editor.	Jackson
Direct all communications for this department to the editor.	
MISS FANNIE TRAYLOR.	Jackson
Young People's Leader.	
MISS MARY RATLIFF.	Raymond
College Correspondent.	
MISS M. M. LACKKEY.	Jackson
Corresponding Secretary-Treasurer.	
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

#### **Consecration.**

"Unto you that fear my Name shall the Sun of Righteousness arise with healing in His wings."—Mal. 4:2.

"Fear not for I have redeemed thee; I have called thee by thy name; thou art mine. When thou walkest through the fire, thou shall not be burned. Fear not, for I am with thee; I will bring thy seed from the East, and gather them from the West. I will say unto the North, give up; and to the South, keep not back; bring my sons from afar, and my daughters from the ends of the earth."—Isa. 43:1-2-5.

Do not fail to let us know whether your union is a graded union. Also whether your society is an A-1 society. We need this information right now!

Please see that your secretary sends in the report by April 25th. Remember from this report we are to compile our report for the Southern Baptist Convention.

Funds for Training School come in but rather slowly. Beloved, do you want Mississippi to report a deficit this year? Remember we have met all our apportionments for the past three years. Surely we can do so this time.

Have we not some friends whom the Lord has blessed with an abundance of this world's goods, who love Him and His young women so much that they are willing to give individual gifts to the Training School?

#### **Our Honor Roll.**

Robert Walker Smith, Magee (Sunbeam).  
Paul King, Jackson Second (Sunbeam).  
James Butler, Jackson Second (Sunbeam).  
Allen Webb, Jackson Second (Royal Ambassador).

John Henry Barnett, Magee (Sunbeam).

Edwina Robinson, Magee (Sunbeam).

The above named have, each one, made a dollar for missions, which is to be divided between home and foreign. The Dollar Band is growing! We trust a great number of names will be added between now and April thirtieth, when we close our books.

The splendid report of the Lincoln County Rally Day which was given on our page last week was sent in by our Mrs. B. T. Hobbs, of Brookhaven.

#### **A Letter.**

As Dr. Provine stepped into the chapel one morning recently, he observed near the back of the hall a visitor. This man, from out in the country, some distance away, had come to visit his two sons who were students in Mississippi College.

As is his custom, Dr. Provine invited the

stranger to lead in prayer, then make a talk to the boys. This he kindly did.

In his plain, simple way he brought home some truths that left a great impression. The boys spoke of it afterward to his sons; and they wrote him. Here is his reply. Read it:

"Last night when I came in I asked your mother if we got a letter. She said, 'Yes, Lee wrote you one of the best letters you ever read. I found it to be just that way. Big tears rolled down my cheeks as I read it—tears of joy—because I feel like now I have not lived in vain. I know we are all sinners saved by grace, but if we will give ourselves to the Lord He will use us. How it gives us joy to know that we are in His service. I know I have not done much but I believe I am sending out boys and girls into a sinful world that will not yield to that old serpent, the Devil. I told your brother and sister here that I had been willing to die for my children; but I had caught a new vision on this trip, and was now willing to live for them, and for others."

"Continue to grow and be strong in the Lord and the power of His might. Don't think about little and frivolous things; don't think about money making. 'Behold riches taketh wings and flieth to the uttermost parts of the earth.' Think about character building. You have examples before you of what the Lord can do with a man if he will just give himself unreservedly to Him. Tell all those boys I want to thank them for the good things they have said about me; it makes me stronger in the Lord and more willing to do His bidding. I just want to put my arms around them and tell them how much I love them. Tell them we are here to do all the good we can. If any of them have not found Jesus, tell them to put their trust in Him now. Go to the young man who has no father and mother, and put your arms around him for me, and tell him I love him and am praying that the Lord will use him to do great things in the kingdom. Tell the boys to have a good time as they go through the world: to hold up their heads and be happy, but to put the Lord first in everything. Tell them to take time every day to read some in the Bible, and to be much in prayer. Tell them they will never know the trouble and anxiety and unselfish sacrificing of their fathers and mothers until they become parents themselves. Tell them not to think the world owes them a living, but that we owe the world a beautiful life, an unselfish life, a cross-bearing life."

—o—

#### **A Report Worth Reading.**

"In accordance with the recommendation of the Commission on Efficiency in young woman's work as given at the W. M. U. annual meeting in May, 1915, a conference with representatives of the Sunday School Board was called by the W. M. U. Executive Committee. The conference was held in Nashville, Tenn., in February, 1916, Dr. J. M. Frost and Dr. I. J. Van Ness representing the Sunday School Board and Mrs. Maud R. McLure and the W. M. U. corresponding secretary, the Union. The following findings were agreed upon:

"1. That this is a transition period in the missionary instruction of the young people, a fact which is recognized by all denominations; that, therefore, we should go slowly in doing away with any existing organization for disseminating missionary information and inspiration; and that the local workers should endeavor to adjust matters in the spirit of mutual co-operation and concession.

"2. That the B. Y. P. U. and Y. W. A. are distinct in their purpose and should not be considered as overlapping in their work; the former meeting on Sunday evening before church service, being for both young men and women, having only an inspirational mission program and taking no offering nor accepting any apportionment for missions; whereas the latter meets usually on a week day, is entirely for young women, has an intensive mission program with mission study classes and urges regular offerings to missions through its own organization

or through the envelope system of the local church.

"3. That since the Junior B. Y. P. U., R. A. and G. A. organizations are still found in comparatively few churches and since all of them combined are not as yet meeting the full needs for missionary instruction of the intermediate boys and girls, therefore it would seem best for the immediate future to continue to promote all three of these organizations, in the meantime seeking through experience to define more accurately the scope and purpose of each. The R. A.'s and G. A.'s are encouraged to try to link their missionary organizations more and more with the week-day activities of the classes in the intermediate departments of the Sunday Schools.

"4. That the Sunbeam work be continued as at present, it being the one mission organization now fostered by the denomination for children under twelve; and when special missionary work is done by the elementary department of the Sunday School for the children under 12, it be considered in relation to that of the regular Sunbeam Band where one exists, the workers of the two organizations being urged to plan their work after consultation and with an effort to co-operate, not only as to the missionary instruction given but as to the membership of the Sunbeam Band."

#### **THREE BOOKS WHICH ARE SELLING WELL.**

"Sunrise," by Miss Fannie E. S. Heck, is a book of poems by the late president of the Baptist W. M. U. All of them breathe the spirit of "Everyday Gladness." If you want cheer, read this charming book. Price, 50c, postpaid.

"The King's Highway," by Mrs. Helen Barrett Montgomery, is the book most used this year by Woman's Missionary Societies. It is the account of a trip around the world in which most of the missionary fields of Baptists were visited. It is written in a charming style and is suited for individual reading as well as class study. Prices, postpaid: paper, 40c; cloth, 60c.

"Around the World with Jack and Janet" is the title of a children's mission study book written by a member of the same party as the author of "The King's Highway." It is written in a simple, pleasing way. Children like it. No mistake will be made in using the book in a children's mission study class. Price, in paper binding, 30c, postpaid.

"Baptist Missions in the South," by Dr. V. L. Masters, is a history of our efforts in the home land. It is used for class study largely, but is very interesting for reading and reference. Prices: paper edition, 25c, postage 5c; cloth edition, 50c; postage 5c.

All of these are carried in stock by The Baptist Record Book Store, Jackson, Miss. Mail orders will be filled promptly.

The Biblical Recorder, of March 8th, says of the Pastors' Bulletin, "It is good reading, it is informing, it has many seed thoughts for sermons, it will help in preaching on missions and in pastoral work for missions." This Bulletin is issued by the Foreign Mission Board for the exclusive use of pastors. If any pastor has failed to secure a copy or has misplaced his copy, let him drop a card to Secretary William H. Smith, Foreign Mission Board, Richmond, Va., and a copy will be mailed to him. Only a limited number of copies are left. Write immediately if for any reason you wish a copy.

"Won't you take my seat?" said the man in the street car, as he lifted his hat to the pretty girl. "No, thank you," she replied. "I've been skating all the afternoon and I'm tired of sitting down."—Puck.

Maloney (reading life insurance circular)—"Phwat's a 'table av expectancy'?" Casey—"Shure, it's something that proves by statistics that ye won't live as long after yez are sixty as yez did before."—Life.

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## THE DUTIES AND OPPORTUNITIES OF A NURSE IN A COLLEGE INFIRMARY.

By Irma Lee O'Mara, R. N., Hattiesburg, Miss., Mississippi Woman's College.

To all persons who work among young people, who daily touch lives that are impressionable, is accorded a great privilege. Whatever reforms we advocate, whatever ideals we hold, can only be put into successful operation by inculcating them into the hearts of the young people of our land. The people who own fine horses in Kentucky recognize this principle; they take a fine colt while it is very young and begin in many ways to train it for its special place. So we, who come in contact with college students, may put into their lives during this stage of development many things that could not have been taught before and that cannot be instilled later.

To my mind, mental and spiritual development are largely dependent upon physical well being. Then I have found that a trained nurse in a college holds one of the most responsible positions in the school. Hers is the privilege to teach the pupils, by precept and actual practice, the proper care of the body; hers is the privilege of gaining their confidence while ministering to their sufferings, and viewing this situation Who can estimate the good that can be done by a nurse who has in her heart the conception that the body is the temple in which we live and who wins her way into the inmost recesses of the heart and teaches the pupil the proper uses and right treatment of the body? Let those who will, think that the duties of a college nurse would be wearisome or grow monotonous because of the many little things she is called upon to attend, but remember that our lives are made up of the little things and it takes the little things to make the bigger ones. However, this branch of nursing does not appeal to some nurses as they feel that the work is not big enough. The past year afforded me work in the following: mumps, measles, whooping cough, pneumonia, influenza, grippe insomnia, tonsillitis, hysteria, indigestion, malaria, sprains, fractures, dislocation, burns, wounds, rheumatism, appendicitis, eye and ear infection, and as the nurses' work among the students is to teach them how to acquire and keep health, as well as to care for them when ill, no little work falls upon her, if she is alive to and interested in the situation.

I have learned that the work is greatly facilitated by having office hours, when the nurse may be seen for consultation. I have found that the hour before class work begins in the morning, one hour at noon, and one hour after the evening meal seem to fill the need in my work. Of course, emergency calls are attended to at any hour.

The peculiar advantages offered to a nurse in a college are many. The social advantages she enjoys bring her in contact with people who are interested in higher education; thereby filling her with the desire to strive for higher ideals. She has the opportunity of taking up any line of work offered to college students; she may continue her literary

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WM. J. RICHARDSON, JR.

obtained by writing to Dr. W. B. Caldwell, 454 Washington St., Monticello, Ill.

studies; she may take up art, home science, music or any other special line of work which would fit her for greater usefulness, but the greatest privilege a college nurse enjoys is that of helping other girls to attain higher ideals, to get higher conceptions of life.

Since my work lies in a girl's school, I would like to be more specific. Many girls come to us who have never worn clothing warm enough in winter. Some of them are already the victims of so many physical ailments that it is pathetic. Some have never taken proper exercise, some are suffering from bad teeth, adenoids, defective hearing and vision, of which they are entirely unconscious.

By tact, patience, gentleness, kindness, by the winning of their confidence and by being ever on the job, a nurse in a girls' school can do much to better the physical condition and brighten the future of those with whom she comes in contact. Again, some of our students come from homes where there is little idea of sanitation. Most of them have no right conception of the body or high ideals of motherhood; many have been made to believe that they are very nervous or otherwise abnormal. Many of these conditions may be corrected by a nurse who is tactful, kind, competent, firm, cheery and who is endowed with a goodly share of common sense, which after all is the most uncommon sense of all. A nurse who, herself, has the right ideals of life, has a peculiar access to the hearts of the pupils and can fill them full to overflowing with all that makes life worth while.

Our Master was and is still the Great Physician. No nurse in a college and no other nurse, in my opinion, can use, and meet her privileges without constant help from Him. He won His way into the hearts and lives of scores of ignorant miserable people and lifted them to a plane of joy and usefulness. So may we, if we walk in His steps. What would

this life be if we could not help others and by aiding others, help ourselves?

This life is a sacred burden that ye bear,  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it steadfastly,  
Fall not for sorrow, falter not for sin,  
But onward, upward, 'till the goal ye win!

(Read at the fifth annual meeting of the Mississippi State Association of Graduate Nurses, October 30, 1915.)



### The Chinese Woolflower

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The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the messy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

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## Sunday School Lesson

BY A. J. AVEN, LL. D.

### REVIEW LESSON.

Ex. 20:3-6; Rom. 1:28; 2:3; Eph. 1:19-23.

**The First Commandments.**—It is interesting to note that the commandments are addressed to individuals. Every person in the world is related to these prohibitions on his own account, while each prohibition carries with it a positive duty. Again for the most part the commands are stated in the negative rather than in the positive form. This adds emphasis. Although at first man disobeyed God and was driven from the garden of Eden, yet his fall did not destroy his desire for an object of worship and some kind of religion, but in his state of rebellion against the holy attributes and the spiritual worship of the true God, he has striven to re-establish duties and rites more in accordance with his fallen nature. While in Christian lands men do have "other gods before me," this is emphatically the case in heathen lands. In the second commandment we are required to render unto our God a worship and service suitable to His perfect character and praise to His great and holy name. This cannot be done by any representations, such as idols or pictures. Such representations cannot be perfectly done in representing any sort of thing with a picture, to say nothing of trying to represent the inner life and function of a human soul, and still more impossible is it to represent to a soul the life and function of the infinite God, "by silver or gold graven by art and man's device." Possibly the third commandment is the most nearly universally violated of all. Sometimes we hear church members taking the name of the Lord in vain. And even well meaning and devout people will constantly preface their remarks by the expression, "My Lord!" "Good Lord!" "Lord, have mercy," and such-like expressions, used purely in a by-word nature. The fourth commandment, ruthlessly violated in all heathen countries, is too often disregarded in our own Christian land by professed Christians. If infinite wisdom has appointed one day in seven as conducive to the welfare of man and beast, it is but folly for man to set it aside and hope to escape the consequences. It is true that the concerns of our souls must be attended to and God worshipped every day, in order that our business may be regulated in subserviency to His will, but in six days all our work must be done, reserving none for the seventh day, except works of "charity, piety and necessity."

**The Evil Effects of Forsaking the Worship of the One True God.**—God in His infinite mercy has revealed Himself to all people, through His works, and likewise, His wrath. He has revealed to the Gentiles, not by His word, but in His providences, and judgments executed on sinners. It is true even among the heathen. There were such men in the olden

times as Pythagoras and Plato, who did discover a great deal of truth, as appears from a study of their teachings. It does seem that these seekers after God had God's sympathy. "God had showed it to them" may be interpreted in this sense. But He showed it to them by the "things that are made." "The heavens declare the glory of God and the firmament showeth His handiwork." The variety, multitude, beauty, order, harmony, different nature, and excellent contrivance of the things made could not have come into existence except through the eternal power of God. With an inner feeling that there was a God, they indulged their wicked inclinations until God "gave them up." It is an inexorable law that a thing indulged or cultivated, grows with the passing of the days. So when man indulges his propensities, and at the same time deadens his moral powers by disuse, he loses the ability to resist, and the "reckless brute dashes on from worse to worse," until the heart becomes so hardened that all divine impressions pass away, and sink into the low estate of "dishonoring their own bodies." But all the practices which this dreadful picture presents are without excuse.

**The One Who Has the Right to Rule.**—"The practical belief of the all-sufficiency of, and of the omnipotence of divine grace, is absolutely necessary to a close and steady walking with Him." We experience a great difficulty in bringing our souls to an unqualified belief in the Master, and to trust our all to His righteousness and in the hope of eternal life. It is nothing short of an almighty power that guarantees in us a feeling of assurance, the truth of which we understand in the great work of raising Christ from the dead. Indeed, that is the supreme proof of the truth of the gospel to mankind, and a kind of miniature of that great miracle, in ourselves, in our rising from the death of sin is our supreme guarantee. In Psalm cx we read, "The Lord said unto my lord, Sit thou at my right hand until I make thine enemies thy footstool." So the statement made here by the apostle is but a fulfillment of the prophecy spoken by the psalmist. We must yield perfect obedience to Him or fall under the displeasure of God, for God "gave Him to be the head over all things to the church." Herein are set forth two great gifts: To be made the leader and mediator was a gift to Christ, and it was a gift to the church to be provided with this great head. The circuit is completed in the fact that Christ is entrusted with all power, over all things to the church which is his body, the fulness of him that filleth all in all. It is a glorious thought that Christ will fill His body all in all; will supply all defects of the various parts.

**Application.**—Christ, realizing all and more than has been said, gave the disciples specific instructions as to how to bring about better condi-

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Here's my guarantee! Ask your druggist for a 50 cent bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

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tions among the heathen as to keeping the commandments and to give better conceptions of moral life. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." With perfect work of the missionary, the world will know the commandments, will rise out of its moral degradation and will recognize Him as the Head over all things. The work of the missionary begins with the individual human soul and works outward, taking in the individual environments, in the form of personal work, and then spreading out to State, and home and foreign missions. It includes the efforts of the layman as well as minister, women as well as men, children redeemed as well as grown people.

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Evangelist A. J. Copass held recently a wonderful meeting in Rusk, Texas. Every student in Rusk Academy was converted. One thousand and sixty-six dollars was raised for education. Two hundred and twenty-five dollars was raised for Home Board evangelism. W. E. Rogers led the singing.

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The fifth Sunday meeting of the Sunflower Association will be held with the church at Sumner on Friday before the fifth Sunday in April. The editor and any of our State men are urged to be present. We expect a great time. The Sumner saints are cordial in their invitation.

**Tobacco Habit Banished.**

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A bequest of \$17,000 has recently come to Buckner Orphans' Home, Dallas, Texas. This amount comes from the Dyckerhoff estate.

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THESE BOOKS have been used around the World, and their sale continues with unabated interest. They are Standard Books; the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

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This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices: Limp Cloth: \$15 per 100, parcel post 50c; \$2.25 per dozen, postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per dozen, postage 20c; single copy 35c postpaid.

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**Book 1.** "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

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**Book 4.** "The Seven Laws of Teaching" (Gregory); 50 cents.

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## TEAMS IN TRAINING A DEPARTMENT FOR YOUNG PEOPLE

### THEIR ONE CHANCE.

Jennie N. Standifer.

### PART II.

(Concluded from last week.)

The following week spent in his boyhood home was not calculated to cause Jack to wish to remain there. His parents were illiterate and their grammatical mistakes, provincialisms, and ignorance of the world of letters jarred on his cultured ears, after his long sojourn in a college community. It had been a hard struggle—working his way from sub-freshman to his graduation, but his associations had been helpful and inspiring. He was depressed by his father's constant allusion to hard times and his mother's discussion of her ailments and petty household cares. His brother's rude manners and his sister's lack of refinement were sources of keen annoyance. The gossipy neighbors gave him a feeling of disgust for his uncongenial surroundings.

Mattie Lou's evident enjoyment of the admiration of the ignorant young men of the community was also a cause of uneasiness. He felt that she should be interested in books and school work, but the thought of self-improvement did not seem to enter her mind. She was not prepared to enter a female college, even had there been money to send her away, and he dreaded the thought of her life being ruined by an early, foolish marriage.

On Sunday morning Jack asked at breakfast who was the preacher at the Oak Grove church.

"We ain't had no preacher this year," replied Mr. Miller. "There might be preachin' once a month, if there was anybody to git up the pay, but nobody takes the lead, and we don't even have Sunday School. I jest wish we had a school teacher like you to help us out with our church, Jackie. We've jest about simmered down to nothin'."

Jack decided to begin his agency for the book at once instead of taking a few weeks' rest. He wrote to a New York firm and soon received the necessary outfit with instructions as to the territory he was to canvass.

The first week was spent in the county seat of his home county. The two following weeks he passed in small saw mill towns. When he reached Blockton he remembered his promise to call to see Annie Brand, and inquired at his boarding house the way to her home.

"She lives a half-mile back of the mill," replied the landlady, "but she's over at the school house this time of day, teachin' all the big boys and girls around here, tryin' to get them ready for a high school class next session. My Sallie's goin' to school to her, and she's fairly waked up to schoolin'. There ain't never been such a teacher here before who made goin' to school a pleasure."

Jack found the unpainted, barn-like school house from the woman's

the gift of making herself thoroughly understood, but of holding the undivided attention of her class.

When the boys and girls had gone the young teacher locked her desk and asked:

"What book are you selling?"

"R——'s Universal History," in eight volumes. Installment plan or cash, just as the purchaser desires."

"It is a fine set of books, and should be in every home, but will only be within the means of a few of our people, even though the monthly payment be small. I will take you to see Dr. Parks, the only physician in our village. You must take supper with us this evening. I will make out a list of possible buyers so you will not lose time."

"Thank you for both your invitation and offer of help. I accept both with gratitude."

As they left the school building and walked across the bare, unshaded yard, Annie told of the improvements she was planning.

"We are going to plant the shade trees in the autumn, and flower

## We Would See Jesus And Other Sermons Price \$1.00 Postpaid

By Geo. W. Truett, D. D., Pastor First Baptist Church, Dallas, Texas

Those who have heard this matchless preacher will rejoice to know that at last he has consented to the publication of a volume of his sermons. Among the fifteen sermons in this book are the following, viz: "A Prayer for a Revival," "Trumpeting the Gospel," "A New Testament Good Man," "The Temptation of Our Savior," "The Growth of Faith," "Christ's Message to the Weak," "The Subject and the Object of the Gospel," etc.

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## Mississippi Woman's College

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Five hundred parents answered this question the present session by choosing the Woman's College. Investigate for yourself. Fourteen Carnegie units are required for entrance to the Freshman class, but we have all the Preparatory grades. Voice, Piano, Violin, Expression, Art, Domestic Science. Board and literary tuition in boarding dormitory, \$214. The same things in the Industrial Home, \$144. For beautiful catalog, address

J. L. JOHNSON, President,  
Hattiesburg, Miss.

beds in the spring. Evergreens and ornamental grasses will come later. I have described the university campus until my pupils are enthusiastic over improvements. The trustees have promised to paint the building and we have planned to give an entertainment and buy new desks."

"But you are to leave for Welman College in September. Why not leave that work for the teacher who will take your place?"

Annie smiled very gravely as she replied:

"I am to teach this school next session."

"Annie Brand! You to teach in Blockton? Impossible!"

"No, it is true. I have tendered my resignation as a teacher in Welman College."

For a moment Jack Miller gazed at his companion in silent amazement. Then he asked in a horrified whisper:

"What has happened?"

Annie laughed gaily.

"Nothing more dreadful than to have my eyes opened. I read a book about a man who was the greatest preacher of his time and yet his sons were reprobates. He left them to go to ruin while he went abroad and won honor and praise from strangers. After serious thought I came to the conclusion that my brothers and sisters and the sons and daughters of the friends of my childhood need the best efforts of a conscientious teacher more than those pampered college girls. I am going to give my loved ones a chance to join in the march of progress as well as more favored ones."

"You are making a great sacrifice, Annie."

"It isn't a sacrifice when I regard it as an opportunity to serve my own in preference to strangers. The small salary and the loss of friends among cultured people are mere trifles when I think of being able to give my dear ones advantages that will help them to help themselves. Don't worry, friend. My year in a great university will come in good time, and so may my summer in Europe. Here we are at the doctor's gate. I will introduce you and leave him to your tender mercies while I am helping mother with household affairs. We live a half-mile down this road, in the white cottage with green vines over the porch. We have supper at six. Come early and get acquainted with the family."

#### CUT THIS OUT— IT IS WORTH MONEY

Cut out this advertisement, enclose 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing:

(1) Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, tightness and soreness in chest, grippe and bronchial coughs.

(2) Foley Kidney Pills, for over-worked and disordered kidneys and bladder ailments, pain in sides and back due to Kidney Trouble, sore muscles, stiff joints, backache and rheumatism.

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Jack gave the country doctor his best arguments for investing in educational books, and made a ready sale, but his mind kept reverting to Annie Brand's sacrifice. Her years of struggle to obtain an education, he believed, had been wasted.

#### PART III.

The Brand home was the plainest and simplest, but perfect cleanliness and good taste gave it a wonderful charm. Annie introduced her parents, who were typical "piney woods" natives, without the least embarrassment. Her two awkward sisters and gawky, clownish brothers were presented with a tact that put them at ease.

During the wholesome, well-served meal, all talked freely and the young man soon discovered that they were as faulty in the use of English and as deficient in good manners as his own family. The cultured eldest daughter was apparently deaf and blind to their blunders, although herself a model of good breeding.

"You must come to our commencement in June," said Annie, when she told Jack goodbye, "and see what we have accomplished by a year of hard work."

Jack gladly promised to be present.

Ten days later Jack returned to his home to spend the week end. His father was still worrying over the fact that no teacher could be secured for the Oak Grove school.

"With no preachin' nor schoolin' the young folks 'round here will jest about go to ruination with nothin' to do but frolic. Couldn't you help us get a teacher, Jackie?"

"Perhaps I can, father. I am going to spend two weeks at the normal in H——, and will do what I can to help you fill the place."

"I don't believe Joe'd be so keen to be a cow boy if he could get some more schoolin', and Mattie Lou'd make a nice, decent sort of a woman if we could keep her from marryin' long enough to git some gumption in her head."

"I believe she has the possibilities of making a fine woman," replied Jack.

Among the hundreds of teachers attending the normal, only a few were without positions for the approaching session. Most of these were incompetent or without experience, but not one of them cared to accept the small salary paid by the Oak Grove school, or to live in such an isolated community.

"There's nothing there, I've heard," said one young man to whom Jack mentioned the school. "I haven't had anything but a high school course, but I don't want to live with people where I couldn't learn anything. I might help them, but I wouldn't have any chance to improve myself and I want to rise as a teacher."

"That is right," agreed Jack. "I felt that way when I accepted a place as assistant in English in W—— College last month. I could have made more teaching a high school, but I am anxious for college associations."

(Concluded next week)

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THE BAPTIST RECORD, Jackson, Mississippi

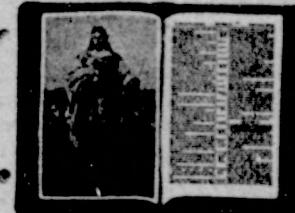
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##### Judah's posterity.

##### 1 CHRONICLES, 2.

53 Duke Ké'náz, duke Té'man, duke Mib'zar,  
54 Duke Mág'di-el, duke I'rám.  
These are the dukes of É'dom.

##### CHAPTER 2.

1 The sons of David. 2 The posterity of Judah by Turner. 3 The children of Jona. 18 The posterity of Caleb the son of Hur. 21 Hezron's posterity. 24 Shemesh's posterity. 25 Another branch of Caleb's posterity. 30 The posterity of Caleb the son of Hur.

**T**HESSE are the sons of Is'ræl; Re'u'ben, Sim'e-on, Lé'vi, and Jú'dah, Is'sa-char, and Zé'b-u-lún, 2 Dán, Jó'seph, and Bén'ja-min, Náph'ta-li, Gád, and Ash'er,

19 And	Cáleb
20 And	which b
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22 And	to the d
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	Gil'e-ad
	23 And

1 Ge. 38. 22.  
46. 12.  
Nu. 26. 19.

2 Ge. 38. 1.  
46. 12.  
Nu. 26. 19.

3 Ge. 38. 26. 30.  
Mat. 1. 3.

4 Ge. 46. 12.  
Ex. 1. 12.

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Be sure to ask for the double strength ointment as this is sold under guarantee of money back if it fails to remove freckles.

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If your Back hurts or Bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water — you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

## NEWS IN THE CIRCLE

### MARTIN BALL

Dr. M. P. Hunt has resigned the church at Fayetteville, Ark., and accepted a call to the West Broadway church, Louisville, Ky. It is hard for Dr. Hunt to stay away from Louisville.

The church at Duncan is moving on nicely under the leadership of Pastor R. A. Eddleman. A good sum is in hand for a new church building, and contract will be let on April first.

Counting the wives of the men, most of whom are taking work in the Training School and the Seminary, there are forty-two men in the Fort Worth Seminary from Mississippi. A larger number than from any other state except Texas.

In the great meeting conducted by President Scarborough, of the Fort Worth Seminary, at Harrisburg, Ill., there were 133 additions to the church. At the close of the meeting the church raised \$3,000, part of it for the Seminary.

The First church, Fort Worth, Texas, is a marvel. A few Sundays ago there were seventy-one additions—the following Sunday, fifty. It seems to be a continuous revival. Dr. J. Frank Norris, who has been the pastor for seven years, seems to be a great success.

The department of evangelistic singing under the direction of Prof. Reynolds in the Southwestern Seminary, seems to have infused greater spirituality into every phase of Seminary life.

Pastor E. L. Wesson, of New Albany, has begun his labors with the Belen church. He is one of the most successful pastors and we anticipate great results from this happy union.

The enrollment at the Louisville Seminary has passed all previous records. It has reached the total of 333. Should the institution reach 350 there will be a turkey dinner given the boys by Dr. Mullins.

Pastor A. A. Walker is rejoicing over a fine meeting which closes this week. The entire community has been moved. Water Valley is revived. Evangelist Dew is one of the best in any meeting.

Pastor E. L. Wesson has a very strong article this week on preservation. He shows that the doctrine of apostasy clearly contradicts the clear statements of Jesus and other parts of the Scriptures. Brother Wesson is a clear incisive writer.

Pastor J. J. Mayfield, of Meridian, is forging ahead with his work. His church is in fine working order. The Sunday School is booming, and every department shows progress. He is one of our best preachers and pastors.

Dr. E. C. Dargan, First church of Macon, Ga., has been called to the pastorate of the First church, Wake Forest, N. C. This is a fine field for the exercise of his splendid powers. Wake Forest College is located here.

Dr. R. V. Powers recently deposited in the Merchants Bank & Trust Co., of Jackson, \$10,000 to establish a free children's ward at the Baptist Hospital. This is a generous gift for a noble purpose.

Pastor N. W. P. Bacon has taken charge at Marks and the prospects are very bright for aggressive work. Large congregations greeted him last Sunday morning and night and great interest was manifested in the work. A cordial greeting is extended him by all Delta pastors.

Dr. J. L. White, of the Tabernacle church, Atlanta, Ga., has been called to the church at Miami, Fla. It is thought that he will accept. If he should, the Tabernacle church will make a strong effort to get Dr. Len G. Broughton, of Knoxville, Tenn., to return to Atlanta.

Pastor R. A. Eddleman, of Shelby, is rejoicing over a splendid meeting just held in his church, conducted by Enlistment Missionary W. R. Cooper. There were twelve additions to the church, the entire community greatly benefitted. A good subscription was taken for a new building; the contract will be let April first.

### ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot be parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist's or by mail from Shuprime Co., Savannah, Ga.

### REACHING CHINESE CHILDREN.

In the meetings last week eight of our school girls took a stand publicly for Christ. My heart rejoiced over these dear children and I covet prayers for each one, for doubtless each one will meet with much opposition.

We are expecting special meetings to be held again soon, and for the women in these districts. The regular work goes on as usual, last Sunday I had about thirty in my Sunday School class. There were some girls from the school, but most of them just gathered in from the street. I find they are beginning to take in the lesson and show interest.

My desire is that these boys and girls may be saved and used of God to bring those of their household to the services and to Christ. Some of these children not many months ago called me a foreign devil woman and now they always call out upon my arrival, "Sin Nai (which means teacher or lady) has come" and flock into the place of meeting.

These little ones so untaught and unkempt, touch our hearts, and they abound everywhere we go. One can always have a crowd of children wherever one goes, dirty, ragged, often, but with such bright intelligent eyes, they are well worth our most earnest efforts to reach; for one of them may develop into a Spurgeon or Pastor Shue—who knows?

MAUD T. SUNDSTROM.

### Makes Stubborn Coughs Vanish in a Hurry

#### Surprisingly Good Cough Syrup Easily and Cheaply Made at Home

If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents, and gives you a full pint—a family supply—of a most effective remedy, at a saving of \$2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

It's really remarkable how promptly and easily it loosens the dry, hoarse or tight cough and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. A splendid remedy for bronchitis, winter coughs, bronchial asthma and whooping cough.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex," and do not accept anything else. A guarantee of absolute satisfaction goes with this preparation or money promptly refunded. The Pinex Co., 257 Main St., Ft. Wayne, Ind.

### GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food, and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dressing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps, as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

### IT BOTH SALTS AND CURES

No Dosing—No Drenching Stock Lick It—Stock Like It Every Animal Its Own Doctor Drop Brick in Feed Box—It Will Do the Rest A Handy Medicine—It Salts 'em Too Saves Time, Labor and Veterinary Bills Best Worm Medicine and Tonic Ever Produced You've tried the rest—Now use the Best Contains Copperas for worms, Nux Vomica a tonic, Sulphur for the blood, Saltpetre for the kidneys and the purest Dairy Salt.

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## EDUCATIONAL CONFERENCE OF COLORED BAPTIST TEACHERS.

The representatives of nearby Baptist schools of the State got together in an important meeting, January 18-19.

In answer to a call made by President Hubert, of Jackson College for a conference of all the Baptist schools of the State, representatives from the schools at Natchez, Greenville, Kosciusko, Hernando, Sardis and Meridian came and letters and telegrams from Winona, Mound Bayou, Gloster were received and read. The college assembled Tuesday night to meet these visitors and hear short addresses which were made. Great enthusiasm was manifest and expectancy seemed a state quite characteristic of all. Among the very pleasing talks made was that of Mrs. S. H. C. Owens, of Natchez College, who spoke interestingly and touchingly of her associations and former relations to Jackson College.

On Wednesday morning the student body and teachers were addressed at chapel by Prof. C. E. Physic, principal of the Hernando Baptist Industrial High School. He worked himself right into the hearts of the boys and girls and held them for more than half an hour.

The conference proper began in the assembly room in Barrett Hall. President Hubert opened by setting forth the reasons for the call.

1. The need by all of a broader knowledge of each other's work.

2. Need for correlation of courses of study—avoid duplication.

3. How best to co-operate with one another in all things essential to the larger success of our common work.

4. That we should all catch the "bigger idea" in our educational scheme for the work of our denomination.

Reports in detail from the principals of the various schools were interestingly given. This was educational in the real sense of the word, as all were given accurate knowledge not only of the various schools and their plants, but of the policies pursued in the problems of maintenance. If nothing else had been done for the entire day it would have been altogether worth while.

Then a resolution by Prof. Thompson was offered setting forth the work of the American Baptist Home Mission Society in Mississippi for the past years and recommending active co-operation with the work of the society at Jackson by the whole of the negro Baptists of Mississippi in the effort to make here a real college for the Baptists of the State. It recommended that the negroes raise the amount of money necessary to so increase the present faculty of the college that the four additional years can be undertaken at once. This college work to be made up of the students of college grade finishing from the various Baptist secondary schools listed in this issue of the Signal. The principals of the schools are very de-

cided in their demand for this arrangement and are pledged to its support.

This necessitates a correlation of the courses of study in all of the Baptist secondary schools so that a student entering Jackson College from any one may be given the required rating in his advanced work. A committee was appointed consisting of the principals of the schools represented to standardize the courses of study.

It was further voted that President Owens, of Natchez College; Prof. Harris, of West Point Ministerial Institute; Rev. Bolden, of

Greenville; and Prof. Physic, of Hernando, and President Hubert, of Jackson College, constitute a standing committee to put forth such movements as may be necessary to raise and provide the necessary additional funds to perfect our work in the various local schools. This means organization, consolidation and larger giving for our educational work. This committee will put its whole energy into the furtherance of our larger Baptist school work and must have the cordial support of all our forces.

The conference voted that in order to facilitate this whole program of

Baptist educational work, the American Baptist Home Mission Society include on a board of trustees for Jackson College representatives of the negro Baptists of Mississippi.

The result of the conference cannot fail to be far-reaching in its effect on our State-wide work. It spells organization, centralization. All hands to the movement. Let us have for publication expressions from the Baptist workers of the State. We urge all newspapers of the denomination to take the subject up and give it full publicity.—President Hubert, of Jackson College.

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Without the Expense and Loss of Time  
Necessary for a Visit to the Spring

## THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them more harm than good for their systems rebel against all drugs. These are the cases which physicians call "subacute" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their wealthy patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the poor man who has not the money or the busy man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the strongest confidence in the Shivar Mineral Spring Water for it. I owe my Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them my friends for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for your benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying my absolute confidence in the restorative powers of Shivar Mineral Water.

## INDIGESTION

**Fernandina, Georgia.**  
I was suffering with Indigestion, stomach and liver disorders and the usual train of accompanying phenomena for several months. I had lived on milk, soft eggs, biscuits, wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reckoning when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. This is a general renovator of the system. I practice it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. E. AVANT, M.D.

**La Grange, Ga., Nov. 25, 1914.**  
I feel it is my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past nearly five years from Indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with Indigestion and nervous dyspepsia.

C. V. TRUETT,  
President Shivar Company Mills.

**Johnson, S. C.**  
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from Indigestion and nervous debility, and her condition had reached such a stage as to cause the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which has continued to this date with most satisfactory results.

H. C. BAILEY,  
Editor Johnson News-Herald.

## DYSPEPSIA

**Bianey, S. C.**  
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGORY, M.D.

**Baltimore, Md., April 30, 1914.**  
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your brochures, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,  
Vice-Pres. Young & Selden Co., Bank Stationers.

Fill Out This Coupon and Mail It Today.

## Shivar Spring,

Box 18T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars (\$2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name ..... P. O. ....

Express Office .....  
Please write distinctly.

## RHEUMATISM

## RENAL AND CYSTIC

**Leeds, S. C.**  
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and find that it has acted nicely in each case, and I believe that if used consistently for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

**Petersburg, Va.**  
Mrs. Carter has had enlarged joints upon her hands caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

W.H.C. CARTER.

**Roper, N. C., Oct. 20, 1914.**  
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

**Florence, S. C., Dec. 1, 1914.**  
I suffered with Indigestion and Kidney trouble, and a year ago was stricken with some severe rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEODORE KIRKNER.

**Warrenton, Va., Nov. 24, 1914.**  
It is doing my rheumatism as no much good. My limbs are beginning to feel like new ones.

MRS. JAMES H. CARTER.

## BILIOUSNESS

**Greenville, S. C., Feb. 21, 1914.**  
For over two years, following a nervous breakdown, I have suffered with a liver so acrid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice, however, the first night I took a laxative; the second night a mild one. Since then I have taken none at all. The effect of the water has been remarkable—the action on my liver is marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. BERIEUX.

**Buena Vista, Va., Oct. 1, 1914.**  
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,  
Co-President Southern Seminary.

## LIVER AND KIDNEY

**Choopee, Ga., Aug. 21, 1914.**  
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Spring Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver trouble when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

**Carlisle, S. C.**  
It is fine for Liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.



## URIC ACID & DIABETES

**Columbia, S. C.**  
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. B.

**Virginia, Va., March 22, 1914.**  
Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

**Wesley, Ga., May 22, 1914.**  
I had been down with bladder trouble couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone could walk where I pleased, and feel like a new man.

S. R. D.

**High Point, N. C., Oct. 1, 1914.**  
My wife has had a bad kidney trouble for several years. She has been using the water only three weeks and it has already made her a new woman. Her color is much improved her appetite is sufficient she could wish for. Her digestion seems to be perfect. We give Shivar Springs credit for it all.

T.G.S.

## GALLSTONES

**Greenville, S. C.**  
Shivar Spring Water cured my mother of gall stones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

**Williamson, N. C., Oct. 1, 1914.**  
My doctor said I would have to be operated on for gallstones, but since I have been drinking your Water I haven't had to have a doctor.

W. H. EDWARDS.

**Columbia, S. C.**  
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.

J. P. DRAFFIN.

**Lexington, Va.**  
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M.D.

**Chancellor, Ala.**  
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

J. H. WHITMORE.

**Roxboro, N. C.**  
I have used ten gallons of your Mineral Water and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

**Derma, Miss., May 8, 1914.**  
We suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J. D. H.

**Sanford, N. C., April 15, 1914.**  
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithium tablet added.

Mrs. J. D. H.

**Sapford, N. C.**  
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithium tablet added.

MRS. J. D. H.

**Derma, Miss.**  
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

MRS. J. D. H.